The TAHRIK-i-JADID

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مکرم بشیر احمد صاحب رفیق امام مسجد لنڈن - ماریشس کے
وزیر اعظم صاحب کو قرآن کریم کا تحفہ پیش کر رہے ہیں

Mr. B.A. Rafiq, Imam of the London Mosque presenting a copy of the Holy Quran to H.E. Ram Ghulam, the Prime Minister of Mauritius.

Editor : **NASEEM SAIFI**

THE HOLY QURAN

WITH ENGLISH TRANSLATION

(New Edition 1967)

Translated by Late Maulavi Sher Ali and revised by a board of Arabic scholars under the auspices of Hazrat Mirza Bashiruddin Mahmud Ahmad, Second Successor of the Promised Messiah.

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This translation is the same as given in the volume containing the commentary of the Holy Quran and as such is firmly based on a sound knowledge of the Arabic language. It will serve the purpose of those readers who without going into details want to have a general view of the Quranic issues.

This volume also includes the relevant portions of the Introduction to the Study of the Holy Quran.

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MONTHLY

JOURNAL OF THE
AHR IK-I-JADID ANJUMAN AHMADIYYA (PAKISTAN)

Digitized by Khilafat Library Rabwah

Vol. 4 | ZAHUR 1347 — AUGUST 1968 | No. 8

MALFOOZAT

of the

Promised Messiah, peace be on him

Shariat or Divine Law has, to, a certain extent, permitted resorting to the means. For example, if a person has a plot of land and does not cultivate it, he will be asked why the land was not cultivated. But to be entirely devoted to means and to depend upon it alone, and not to rely upon God, is "Shirk" (associating partners with God), and it tantamounts to rejecting the existence of God. Recourse should be had to means to an extent that it does not amount to "Shirk". I do not prohibit adopting means, what I prohibit is to depend upon it entirely. The principle should be "دل بیار دست بکار" (The heart is with the friend though the hand is at work). But the condition of the people of this age is such that they profess everything with their tongue. Verbally they rely upon Allah, believe in His Unity, but what they cherish in their heart is the world. Day and night, they are absorbed in thinking out ways and means how to increase their wealth and position in this world. They do not realize that they are taking a poison which will ultimately ruin them.

(Al-Badr, Dec. 8, 1903)

Hazrat Khalifatul Masih III in Switzerland

(Continued from the last Issue)

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While talking about the great achievements and the great work of this Movement in my country, may I be pardoned, if I just digress a little to refer to misguided talks and feelings about what is happening in Nigeria to-day, and use this forum just for a brief explanation. Some misguided people feel that the problems in Nigeria are either tribal or religious. And I want to say that the religion does not play any part in the affairs and problems of a country and just as the great Movement of Ahmadiyya proselytizes in my country, so do all the others. The other religious denominations are free to preach and convert the minds of the people. It is purely and simply a genuine and frank method of trying to take the word of God to the people. In this connection, I would also like to state, that the minor rebellion we had, is as far as we know, entirely and purely an internal affair, which but for instigation and the help which the rebels had by way of purchasing arms, would have been a matter of a few days to settle. As I would not like to use this occasion unfairly, I would not go further on this topic.

I just want to point out in regard to this great Movement that one of its assets—and I think it is the greatest asset—is that it tries to bring a new spirit to the Muslim world. In other words, it tries to make the religion a living religion and not an old or decaying religion. Its efforts in interpreting the Quran into very many languages of the world is an earnest of this what I have just said, because one of the problems of Islam to-day is ingnorance of the people in not knowing exactly the word of God, the message of the Quran.

Sir! I do not wish to take too much of your time. I would only like once again, on behalf of us here, and in fact on behalf of all our brothers in Switzerland, to say welcome to you, Sir. Please carry on the good work; with success and more success! Thank you, Sir!

After him, Mr. E. G. Renk, Consul of Denmark and Director General of the United Bank of Switzerland, in a brief speech submitted to Hazrat Sahib, on behalf of the Danish Ambassador and himself that Denmark is happy that Ahmadiyya Movement has uilt a Mosque in Copenhagen of which he is performing the opening ceremony. He assured that a cordial welcome awaited him there.

Fourth speech given below, was that of Mr. Karl Ketterer, who is a member of the Parliament of the Canton, as well as the Confederal Parliament and is a popular and influential social personality:

At the outest I would like to thank Mr. Bajwa heartily for having invited me on this occasion in the capacity of being M. P. for the Cantonal and the Federal Parliaments as well as in the capacity of the "uncle" of Turkish workers, predominantly of Muslim faith.

I am pleased to declare that we Swiss, who are always striving to cultivate closer contact

with our Muslim friends, do welcome the erection of this Islamic centre in our country.

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The fact that you have felt the need to benefit from the short visit of the Head of the world-wide Movement, Hazrat Mirza Nasir Ahmad, in inviting not only followers of your community, but also others appears to me as a symptom of the ever closing, fateful human community on this earth of ours.

Great significance is to be attached to this visit of the highest spiritual dignitary of your Movement, particularly at this moment of our peaceless society. Such contacts on the highest spiritual and religious level are today more necessary than ever before, should we want to avoid the prevailing chaos, caused mainly through a chain of misunderstandings.

The ingenuity of human spirit has succeeded in sending human beings around the globe in space ships which circulate the entire globe in just one hour and are even able to stay in the space in a state of weightlessness. Quick aeroplanes take us daily in a matter of hours to the distant corners of the earth. The news satellites bring to us the latest news in seconds and also convey pictures of the current happenings. Often we are unable to grasp this all.

There is one thing which has certainly not been able to keep pace with scientific and technical advancement: the mutual understanding between peoples of different cultures, languages, colours and religions. It needs only a few hours for our tourists, technicians and businessmen to get into close touch with people who are so different from us. The solution of the technical problem has not proved to be so hazardous as the finding of a cordial approach to our human partner who is stranger to us. This partner has undergone over centuries a certain formation through tradition, culture and religion, be he in the East, West South or North. It is neither possible nor worth the effort to bring the variety of the different peoples to a common factor in order to be better armed against the violent conflicts of extremities. We are passing through such conflicts just now.

My home-town Winterthur is the home of our machine industry. Engineers, technicians and businessmen of our town come into constant touch with people all over the world.

I can never forget the concept of tolerance as it was depicted by a teacher of mine. As a machine can only function if there is perfect harmony among the various parts; all parts must be in relationship of a certain "tolerance" to each other. In the same way, according to my teacher, the tolerance among human-beings is important, if the society is to work without friction. In our country this tolerance is demonstrated by the Swiss people speaking four languages and belonging to various religious denominations. I had to learn later that this tolerance in our country is really not so easy and self-evident. It needs a lot of good will, mutual understanding, respect for others, so that we can live in peace together.

This knwoledge leads us to the conviction that tolerance is necessary on a world-wide basis if we want to understand the different people. We must voluntarily give up false pride, the tendency to dominate politically,

spiritually, or in respect of religion. Without this no peace is possible on earth. If we honestly try to practise this tolerance in our daily lives, we will be richly rewarded.

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May I illustrate my point through some examples : My wife and I are protestants and we love our faith. Later a catholic boy came into our family, but we did everything possible to enable him to get a catholic education. He is happy and now married and very grateful to us.

After the October revolution in Hungary in 1956, 10,000 refugees came to this country. A student was introduced to our family. Now he is government engineer and he and his family belong to our close family circle.

For more than four years I had the opportunity to work in Turkey. I was able to find a number of friends and also came into contact with the hitherto unknown world of Islam. On my return a Turk accompanied me to Switzerland and he is living with us for the last six years and will soon sit for his exam. at the University of Zurich, as chemist. He prays in his room, is happy to be able to visit the Mosque with his friends and appreciates that my wife respects his religious conviction in respect of pork. Our elderly daughter has been along with her husband for three years in India in the services of a machine factory of Winterther. Since her return young Hindus have been visiting us, they are here as students or apprentices and are very happy to be able to move among people who are not all too foreign to them.

Our own children did not use to like this coming and going very much. They considered it as a bit of a nuisance. But today they are very happpy to have had so many meetings, and our grandchildren are growing up in this new atmosphere and take it for granted.

To close, I would like to tell you that through these contacts with protestants, catholics, Muslims, Hindus and Budhists we have been able to enrich our lives and are very happy indeed.

(*more*)

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SERMON

of

Hazrat Khalifatul Masih III

Delivered on Hijrat 25, 1347 at Rabwah

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Having recited the opening chapter of the Holy Quran, Hazrat Amirul Momineen Khalifatul Masih III, recited the following verse :

يا ايها الذين آمنوا اتقوالله و ابتغوا اليه الوسيله و جاهدوا فى سبيله لعلكم تفلحون .

"O ye who believe ! fear Aallh, and seek the way of approach unto Him, and strive in His way that you may prosper". (5 : 36), and then said :

The purpose of believing in Allah, His Prophets and His Books, is to attain فلاح i.e. happiness and prosperity, both here and in the Here-after فلاح means the highest and the greatest success. Referring to the dictionary meanings of the word, Hazrat Amirul Mominin said that it has four significances. It means :

1. An eternal life which shall never end.

2. An affluence which shall know no want.

3. An honour which shall know no disgrace.

4. Knowledge that shall dispel all darkness of ignorance.

So God says in the abovementioned verse that if we have true faith in Him, His Prophets and His Books, we shall attain a life which shall never end and which shall be full of grace and blessings, and in which we shall have such a state of affluence that whatever we shall desire, shall be given to us, and this alone is real affluence. Further, we shall have an honour beyond which there can be no other honour, that is to say, the honour of being blessed with Divine Pleasure at every moment. Fourth, we shall be blessed with such knowledge as will be ever increasing and will bring us nearer to God every moment.

But this Divine promise of untold blessings resultant upon our faith, draws attention to three-fold responsibilities, too. The first is to fear God, that is to say, to avoid all evils, sins, transgressions, bad customs, innovations, evil thoughts and inclinations, so that, our Lord may not be displeased with us, and it is the first and reasonable demand of faith that one, who professes faith in God, should avoid all such things as are likely to cause the displeasure of his Lord. So our profession of faith requires that we should avoid all such things as are not liked by our Lord.

The second responsibility, rather the second demand of faith is that we should not rest satisfied by attaining the state of fearing God, but should enter into the state of loving Him, and should eagerly seek all those ways that lead to our Lord, and bring us nearer to Him ; in other words, we should willingly and fervently act upon all the golden principles and blessed injunctions of Islamic Shariat (Dispensation) — the commandments of the Holy Quran

and the behests and practices of the Holy Prophet, peace and blessings of Allah be on him.

This ardour and alacrity in worship is illustrated in the case of a group of some poor Muslims who once approached the Holy Prophet, peace and blessings of Allah be on him, and submitted that the rich among them did some good deeds and services which they (the poor) could not do on account of their poverty; so they requested the Holy Prophet, peace and blessings of Allah be on him, to teach them some mode of worship by which they might make up their deficiency in worship, in respect of the rich. This desire of theirs presents before us an example of ابتغوا اليه الوسيلة i.e. seeking with alacrity the way of approach to Allah.

So a believer should earnestly and ardenly seek all those ways and means that lead to his Lord and enable him to attain His nearness. As the Holy Quran mentions clearly, and, in detail, all those ways that lead to God, we should have sincere love for its Guidance, Commandments and Injunctions so that that we may attain nearness to Allah.

The word وسيلة (way of approach) connotes the sense of "Good Model" too. As the Holy Prophet, peace and blessings of Allah be on him, is a Perfect Model for us, so we should follow all those ways and practices by following which the Holy Prophet, peace and blessings of Allah be on him, attained nearness to God.

In short, in accordance with the meaning of the Quranic expression ابتغوا اليه الوسيلة (Seek the way of approach to Him), we should seek and follow with zeal and love, all the ways, that lead to God and help attain His nearness.

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There are some who say, "We have made great monetary sacrifices, so if we are not regular in prayer, it does not matter. Again there are others who say, "We worship God all day long. So, what does it matter if we do not pay subscription?" Such people do not, in real, act upon the principle of و ابتغوا اليه الوسيلة (Seek the way of approach to Him) because in respect of a believer Allah says that a believer gladly adopts all the ways of attaining nearness to God—he does not adopt some and reject others.

So we should cheerfully adopt all the ways of attaining nearness to God. We should, further see to it that every way of our life may lead us to our Lord, and we attain His pleasure ever more.

In this connection, Hazrat Amirul Mominin cited the example of some Companions of the Holy Prophet, peace and blessings of Allah be on him, who were so eager to follow every foot-step of the Holy Prophet, peace and blessings of Allah be on him, that they made it a point even to respond to the call of nature at the very place where the Holy Prophet, peace and blessings of Allah be on him, did. There was no religious obligation to do so, but the emotion of love that was working behind it, was commendable. God appreciates such feelings, and blesses such persons with lofty spiritual elevations.

So, we should eagerly adopt all such ways that lead to our Lord and help attain His nearness and Pleasure,—should not adopt some and reject others.

The third requisite of faith is: جاهدوا فى سبيله (Strive in His way). The

expression و ابتغوا اليه الوسيلة (Eagerly seek the way of approach to Him) relates to love, and اتقو الله (Fear Allah) refers to fear, and جاهدوا فی سبیله (Strive in His way) refers to a state when nothing is too dear to a believer, in the cause of Allah; that is to say, he is ready to sacrifice everything for His sake.

When man truly recognizes his Lord, and acquires perfect knowledge of His Prson and Attributes, he is so deeply impressed by His Honour, Majesty and Glory that every thing else sinks into insignificance to him. "This state of appreciation of God," says Hazrat Amirul-Mominin, "is different from the states of love and fear of God, and in my opinion—and I believe, all those who have experience of this matter, will bear witness that—this stage, i.e. the state of appreciation of God's Honour, Greatness, Glory and Majesty, is higher than that of fear and love of God".

In short, Hazrat Amirul Mominin said that when, passing through the states of fear and love, man actually recognizes God and acquires true knowledge of Him, he is prepared to bear every trouble and hardship for his sake, and sacrifices every thing—wealth, comforts, life, time, honour etc. in His cause; stinginess can not approach him, and he can not withhold anything from His cause. And this is the stage of striving in His way. And this is the responsibility Allah has devolved on man.

In short, Hazrat Amirul Mominin says, "We are told in this verse, first, to engender fear of God in hearts and shun every evil, and then to develop love for him and follow every way of righteousness, and then, being deeply impressed by His Goodness, Greatness and Glory, to be prepared to sacrifice every thing in His Cause.

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When man fulfils all these three requirements of faith, he will attain فلاح i.e true and perfect success both here and in the Hereafter, and this is the purpose of Faith. On the other hand, if after professing faith, man does not satisfy these demands of Faith, he shall not attain success in either of the Worlds; he will be the most unfortunate and unlucky man—he shall have neither prosperity in this world nor peace and happiness in the next: the worldly people will shun him, being displeased with him because of his religious belief, and God also will reject him because of his defective action."

In conclusion, Hazrat Amirul Mominin prayed: "May Allah enable us all actually to be true believers, and, by satisfying all these three requisites and essential conditions of faith, to attain success both here and in the Here-after, that is to say, pass a truly happy life in this world and attain eternal bliss and Divine propinquity and pleasure in the next, so that, the objective and purpose of our life be achieved. And let the worldly people who, unable to recognize these ways of approach to their Lord, laugh at us and ridicule us, realize that those who court disgrace in His Cause are really honoured, and those who take trouble and bear hardships in His way, attain eternal bliss and pleasure.

May Allah open the eyes of the people of the world also, and guide them to the ways of attaining His nearness, and may the purpose of human life be fulfilled in their lives, too." Amen!

Preaching of Islam in U.K.

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Recently the Ahmadiyya Jamaat in the United Kingdom observed its second Preaching Day. The newspapers played an important role in informing their readers as to what the message of Islam is and how keen and zealous are the members of the Ahmadiyya Jamaat under the leadership of their Khalifa to propagate the teaching of Islam, not only to convert the people to Islam but also to see this world transformed into a better place to live in for people of all religions, colours and castes.

It was Hazrat Khalifatul Masih III who during his visit to Europe urged the Mission in the United Kingdom to do all they could—and at the earliest possible time—to convey the Message of Islam to all and sundry and to try to convince them of its truth and general usefulness for every soul that inhabits this planet of ours.

"The Borough News" reported the event-The Preaching Day-in the following words:

London Mosque's "Preaching Day"

A countrywide "Preaching Day" was observed on Saturday by the London Mosque, 63 Melrose-road, Southfields. The Mosque, built in 1924 by the Ahmadiyya Movement in Islam, was the first Muslim place of worship in London. The Movement with its headquarters in Rabwah, Pakistan, represents a world-wide missionary branch of Islam with mosques and missions in most countries of Europe, North America, Asia and Africa.

The "Preaching Day" was the second of a series of four planned for this year. The first was observed on March 17th, The purpose is to:

1. Extend to the people of this country the peaceful message of Islam
2. Remove hundreds of misgivings about this faith so commonly prevalent in the Western world.
3. Make it known that Islam not only preaches equality of mankind and harmony of races, but actually practises it by eliminating racial discrimination and by giving equal rights to men and women of all castes, creeds, races and nationalities.

The "Preaching Day" lasted from 10 a.m. to 5 p.m. Members of the Ahmadiyya Movement from over 20 centres throughout Great Britain went forth in small groups carrying scores of placards, leaflets, tracts and booklets. They distributed literature and verbally conveyed the message of Islam on street corners, railway stations, churches, market places, shopping centres and other busy spots.

A newspaper in the Middlesex County had the following to say:

They Carried Placards...

About 50 membars of the Ahmadiyya Muslim Community, Middlesex—which has a Mosque at 33, Hambrough Road, Southall—went out into the streets of three towns, Ealing, Southall and Hounslow carrying placards, and distributing literature.

The occasion was the second of four "preaching days" planned for this year and observed throughout Great Britain by members of the Ahmadiyya Movement, which has its headquarters

in Rabwah, Pakistan.

President of the Middlesex community, Mr. M. Ahmad, explained the purpose of the preaching day was "to extend to the people of this country the peaceful message of Islam."

"Wandsworth Putney Star" carried the following news item in its issue for 24th May, 1968:-

Muslims Spread their message in wandsworth

A countrywide "Preachidg Day" was observed, on Saturday, by the London Mosque in Melrose Road, Southfields, when members armed with placards and literature verbally conveyed the message of Islam on street corners, railway stations, shopping centres and other busy spots in the borough.

Built in 1924 by the Anmadiyya Movement in Islam, the London Mosque was the first Muslim place of worship in London. The movement, with its headquarters in Rabwah, Pakistan, represents a world wide Missionary branch of Islam with mosques and missions in many countries.

The Preaching Day was the second of a series of four planned for this year. Its aims were to extend the peaceful message of Islam, to remove huhdreds of misgivings about the faith and to make it known that Islam not only preaches equality of mankind and harmony of races but actually practises it by eliminating racial discrimination and by giving equal rights to men and women of all castes, creeds, races and nationalities.

The activities of the group that went to Wimbledon Southfields were reported in "The News" with the heading "Out in Force on Preaching Day". The text of the report was as follows:-

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Out in Force on 'Preaching Day'

Local members of the Islamic faith were out in force in the Wimbledon-South-fields area on Saturday.

They were bringing their religion to the man in the street by means of placards, leaflets and booklets.

It was all part of a national "Preaching Day" organised by the Pakistan Ahmadiyya Movement which has Mosques, and missionaries all over the world.

"The idea was to remove hundreds of misgivings people have about our faith," said Mr. K. Ahmad, publicity secretary of the London Mosque, Southfields, who organised local activities.

He said they wanted to make it known Islam not only preached equality of mankind and harmony of races but actually practised it.

"We eliminate racial discrimination by giving equal rights to men and women of all castes, races and nationalities."

Islam stood for peace and could help to solve the world's problems peacefully, said Mr. Ahmad.

This was the second of four "Preaching Days" planned by the Ahmadiyya Movement for this year and it lasted from 10 a.m. to 5 p.m. while members distributed tracts and booklets.

This Preaching Day was indeed a great success. The time has come that UK must listen to and accept the message of the greatest of all the Prophets, the Holy Prophet Mohmmad,

(*Continued on page* 12)

HOLY PROPHET MOHAMMAD

(Peace and blessings of Allah be on him)

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Below we reproduce an article by Alhaj Maulvi A. U. Kaleem which was originally published in The New Ashanti Times, Ghana (West Africa) on June 8, 1968 under the title "Mohammad's Birthday tomorrow". The fact is that Ahmadiyyat stands for the real and pristine Islam which was presented to the world by the greatest and noblest of all the prophets—the Holy Prophet Mohammad, peace and blessings of Allah be on him. The primary task of all the Ahmadiyya Missions is to present the teachings and practice of this great Prophet. Our Missionaries all over the world are doing their best to convey the message of Islam to the followers of all the religions, through spoken and written word, radio and television and in every other possible way. And it can be said without the least fear of refutation that God's help is at our back and we are achieving remarkable success. Alhamdo Lillah.

Dr. Humphrey Fisher, the author of a comprehensive study of Ahmadiyyat on the West Coast of Africa recently said :

> "Independence has not much affected the Pakistanis, who were coming to West Africa long before, although since independence Pakistani-Ahmadiyya work in certain areas has considerably expanded ; in Ghana a Missionary Training College opened in 1966, and in Sierra Leone there has been quite dramatic growth in Primary and Secondary education. In the Gambia, Pakistani Missionaries were first admitted in 1960 (before independence), after severalyears' delay" The Clergy Reviw, March 1968 (Editor.)

"Most successsful of all the Prophets and religious personalities." So says a German scholar Noldecke, concerning Mohammad whose birthday would be celebrated this year on Sunday, June 9, by Muslims all over the world. It will not be out of occasion to give a bird's eye view about his life.

The functions of a Prophet are twofold :

(a) To receive divine guidance through revelation and to communicate it to the people and

(b) To illustrate by his own life and character how a righteous life may be lived in accordance with the teachings that he propounds.

It is necessary therefore that a Prophet must be a human-being like the rest of us. If he is God, or an angel or super-human, he cannot serve as an ideal for men. In such a case it will always be said that we cannot live as he lived, for we have not his strength and capacity. Mohammad was a human being like the rest of mankind. He laid no claim to a super human status or super human capacity.

Mohammad's personality is historic and not mythical or semi-mythical. Of no religious teacher do we know as we do about the Prophet of Islam. Every action of his life has been recorded, every word uttered by him has been preserved ; no part of his life is in shadow.

EXAMPLE

His life was multi-sided. In all

things the Prophet showed that spirituality does not mean just fasting and prayer, nor the renunciation of the world; he defined it as the height attained by prayer and fasting, along with the discharge of worldly obligations.

He married and gave us an illustration in wedded life He had children and showed us the duties of parents towards their children.

He illustrated righteousness in every walk of life He began life in the world by being a servnat, then a trader, a subject, a master, a reformer, a legislator, and administrator, a judge, a peacemaker and a sovereign. In all these capacities, he set up for us an ideal example to follow.

He was left an orphan, his father having died before his birth and his mother when he was a few years old. But living first under his grandfather and later under his uncle he showed how an orphan should conduct himself.

STRONG FAITH

Now, as to the period of his youth, he lived an upright life amid prevailing corruption, and he displayed such an excellent character as a young man, that people gave him the title of Al-Amin (trusted one) and Al-Sadooq (the truthful.)

The moment he was raised to prophethood, there arose a fierce opposition. The people of Mecca, whose principal means of livelihood was the service of idol temples could not be expected to tolerate the doctrine that there were none worthy of worship except God.

So he was tortured, abused and put to many kinds of hardships. Even once they sought to tempt him by offering riches, women and position, but nothing could swerve Mohammad from his duty to God.

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His faith and trust in God were strong. In spite of the tyrannies of the enemy to which he and the small band of his followers were subjected, he continued to declare his mission and gave guidance, until the pagans of Mecca plotted to kill him.

But God informed him of the conspiracy and he left his home and took refuge in Medina. Even there he was not left in peace. His Meccan enemies organised expedition after expedition to end his life and those of his companions by violence and force of arms.

He was thus compelled to fight in defence of the right of all men to worship God according to their own rights. The fact that all his campaigns were defensive can be proved without difficulty.

All these battles were fought within a radius of a few miles from Medina. The fighting in which he was thus forced to take part was mot repugnant to him. He conducted it humanely and chivalrously. Though he commanded a battle, he never wielded a weapon himself, so great was his reluctance to take human life or inflict physical injury upon another even in a righteous cause.

The pattern of his life was the same during adverse and favourable periods of his life. Even when he became, through the spread of Islam, the 'Master of Arabia' his personal life was austere.

Just imagine the lord of Arabia

tending the flock, milking the goats, sweeping hearth, kindling the fire, patching the garment and even mending his sandals. For days, he and his family went without a square meal because they gave away their food to the poor and destitute.

LOFTY MORALS

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They often contented themselves with eating dried dates or crushed, parched barley. He did not sleep in bed but on the ground on a matress of undressed leather, stuffed with the dried twigs of a palm tree.

In spite of his nearness to God. Mohammad said his prayers with as much zeal as though he was a lot lost soul seeking God. In addition to the five daily prayers, he spent long hours at night in solitary paryer. Besides the fasts of the month for Ramadan, he usually observed a fast or two days in each week.

Mohammad's wife, Ayesha, when questioned about the Prophet's morals and manners said: "The morals of the Holy Quran were the morals of the Holy Prophet."

Combining in his person the highest spiritual and temporal offices, the Prophet Mohammad yet set a high example of forgiveness, humility, co-operation, courage and other lofty morals.

Let me say a few words about his forgiveness. At the height of his temporal power, Mohammad forgave even his most deadly enemies—he forgave the woman who poisoned him, he forgave the woman who cut the liver of his valiant uncle and ate it, he forgave the men who dragged one of his own female relatives to death, and above all he forgave all his countrymen who had tortured his adherents and had almost killed him.

The surrender of Mecca offered him ample opportunities of revenge; the haughty chiefs who had sought to destroy his religion, who persecuted his adherents and ill-treated and attempted to murder him, were now completely in his power.

"What can you expect at my hands?" he asked them. "Mercy oh generous brother and nephew!" they besought him. Tears came into the eyes of the Prophet when he heard them: "I will speak to you" he continued, "as Joseph spoke to his brethren. I will not reproach you today; God will forgive you, for He is Merciful and Loving. Go ye are free."

When Muslims all over the world are celebrating the birth of Prophet Mohammad my humble advice to them is that in the midst of their festivities they must not forget the man himself. Let them recall his noble qualities and make them their guide in every phase of their lives.

This and only this will be the real and most beneficial celebration of the day.

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peace and blessings of God be upon him, as delivered in this Age by the Promised Messiah, peace be on him and carried to all the corners of the earth by the faithful servants of God. (Ahmadiyya Missions all over the world are requested to send the reports of their activities as published in the local newspapers. Our readers are always anxious to know how the world press looks at the special events connected with the great work done by the Ahmadiyya Missions. Please send the clippings from the newspapers, or extracts from the books which touch upon the activities of the Mission. The clippings and extracts will be made use of with due acknowledgment).